

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

VOL. IX.

JUNE, 1832.

NO. 102.

FOR THE GOSPEL MESSENGER.

SERMON.

The following Sermon was sent to be printed in the *Gospel Messenger* with this note:—"Written when almost 70 years old, by a highly respected Layman lately deceased."

Psalm, cxxii. 1.

I was glad when they said unto me, we will go into the House of the Lord.

This declaration of the sweet Psalmist of Israel, breathes a spirit of piety and a zeal for the public service of God, highly worthy of our admiration. Though engaged in the arduous duties of his exalted station as the monarch of a great people, and though surrounded by the pleasures and the luxuries of his court, he expresses himself in the language of an ardent devotion to the public worship of the great Supreme—"I was glad when they said unto me, we will go into the House of the Lord." Throughout the whole of that invaluable work the book of Psalms, which the more we read, the more we will admire, this inspired writer speaks in terms of a rapturous attachment to the temple of his great Creator, that temple where man was in duty bound to worship the God of his fathers, to thank him for mercies received, and to supplicate his future aid and protection. In his 84th Psalm, he addresses the Supreme Being in the following and most affectionate manner. "O how amiable are thy dwellings thou Lord of Hosts, my soul hath a desire and longing to enter into the courts of the Lord, my heart and my flesh rejoice in the living God." Such were the sentiments which pervaded the bosom of this great man, who saw only at a distance, the glorious light of that gospel, with which the Son of God, would, at a future day, irradiate a benighted world. With what feelings then of veneration and of gratitude, ought we my brethren to enter the courts of our God, where that gospel now announces the glad tidings of salvation, to those who repent and believe.

In the early ages of the world, the sacred duty of assembling at stated times, to adore the great author of all things, was religiously observed, and our ancestors, under the shade of some venerable tree, piously uttered to Almighty God the voice of thanksgiving and of praise. In progress of time, man was enabled to erect edifices suitable to the worship of the most high, and though he dwells in

a temple not made with hands, eternal in the heavens, yet does he condescend to fill with his presence, such earthly temples as his creatures especially dedicate to his service. To assemble on the Sabbath and other holy days in the House of God, for the purpose of adoring Him the giver of all good gifts, of expressing our gratitude therefor, and of imploring a continuance of his favour and his mercy, is a delightful obligation—it is indeed an indispensable duty, enjoined by the divine command, and which as dependant and as sinful mortals, our feelings ought seriously to urge us to perform. The subjects of the princes of the earth are accustomed, at stated periods, to pay to beings as frail as themselves, the public tribute of their homage, and of their respect; surely then *we* cannot, without the greatest ingratitude, omit to prostrate ourselves before the King of kings, and Lord of lords, the almighty Creator of heaven and earth in his holy temple, and there to pour forth our sincere acknowledgments, for his never failing bounty and compassion. Surely we ought to exclaim in the language of the Psalmist, “Lord we have loved the habitation of thy house, and the place where thine honour dwelleth.” Many millions of the human race are on this sacred day worshipping in their religious assemblies, the almighty Sovereign of the universe. Sensible of their errors, they supplicate his pardon therefor. Conscious of their inability to do any thing that is good without *Him*, they most earnestly implore his divine aid and assistance—the spectacle is indeed sublime.

From the sight of God’s creatures, offering to him in his holy temple, the homage of their hearts, we are very forcibly taught the Christian virtue of humility; there the young and the old, the high and the low, the rich and the poor, unite in the adoration of that Being, who is the maker of them all. To a reflecting mind, this will furnish a subject for solemn and instructive contemplation.

When we enter those sacred edifices, appropriated to the worship of our great Creator, and recollect that we are in the presence of *Him*, unto whom all hearts are open, all desires are known, and from whom no secrets are hid, and that we possess the inestimable privilege of addressing by the endearing title of *Our Father*, *Him* who is *higher* than the *highest*,—we become, my brethren, sincerely disposed to present the tribute of love and of veneration, to the Lord our God, and to worship him in all the beauty of holiness.

The royal Psalmist with a becoming solicitude for the spiritual welfare of his people, thus earnestly addresses them in his 95th Psalm, on the public worship of God—his language is energetic—it speaks persuasively to the heart—“O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation, let us come before his presence with thanksgiving, and show ourselves glad in him with Psalms, for the Lord is a great God, and a great King above all Gods.”

The example of our gracious Redeemer, is of itself an all-sufficient illustration, of the importance and of the necessity of the public worship of God. During his sojourn on earth, he not only fre-

quented the House of God on the Sabbath and other days, but he condescended to officiate therein, as a teacher of the glorious truths of the gospel, and of the way that leadeth to eternal life. "O blessed Jesus our great high priest! mercifully grant, that the ministers and stewards of religion, may, under the influence of thy divine Spirit, impress with unremitting zeal, on the minds of their hearers, the precious doctrines of thy holy word, and thereby so turn the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end."

During the performance of divine service, a consciousness of the immediate presence of the Supreme being, whose power is infinite, and whose goodness has no bounds, should cause us to confine our thoughts to the solemn duty in which we are engaged—"Keep thy foot (says Solomon) when thou goest to the House of God, and be more ready to hear, than to offer the sacrifice of fools, for they consider not that they do evil." And the admonition of the Prophet Habbackuk is well worthy of our most serious attention—"The Lord is in his holy temple, let all the earth keep silence before him."

In rendering publicly to our heavenly Father, our devout acknowledgments for the countless mercies he has bestowed upon us, we are most especially bound to give him, our humble and our hearty thanks, for his inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And it is only by a perusal of the Holy Scriptures, that we shall be enabled to ascertain and to appreciate the goodness of God, in the mission of his Son to take our nature upon him, and to die for our sins on the cross, and of his Son in his cheerful and ready acceptance of the same. Under the law there was no expiation for sin, but by an adequate punishment therefor; under the gospel dispensation, sincere repentance and faith in the Redeemer, purify from all sin, and exempt us from the penalties consequent thereon. Thus from a state of dreadful bondage under our iniquities, we are now become heirs of eternal happiness, through the mediation and atonement of Jesus Christ our Lord. My brethren, the more we reflect, the more deeply will our obligations for such transcendent mercy be engraven on our hearts.

When we behold the Son of God, expiating, by his sufferings on Mount Calvary, our multiplied transgressions and sins, the tears of sympathetic agony will flow from our eyes. When we see him rising from the tomb on the third day, and opening to us the gate of everlasting life, the sweet tear of gratitude will be on our cheeks.

The great national blessings of civil and of religious liberty, which we enjoy in a supereminent degree, in this our highly favoured land, loudly call upon us to lift up to their all gracious Author, in his holy temple, the voice of thanksgiving and of

praise. Happy in being governed by wise and by equitable laws enacted by ourselves, to promote our comfort and our welfare—laws by which equality of justice is dealt out with an impartial hand, and whereby power is never permitted to trample upon right; happy in an universal toleration of religion, thereby enabling each individual to worship the God of his fathers, agreeably to the conscientious dictates of his heart; sitting under our own vine, and under our own fig-tree, and having nothing to make us afraid, we ought fervently to exclaim: Blessed are the people who are in such a state, yea, blessed are those who have the Lord for their God.

After thus giving to Almighty God the father of all mercies, our unbounded thanks for the especial blessings just enumerated, and for all his other acts of goodness and of loving kindness to us and to all men, we ought most earnestly to beseech him, to grant to us, a continuance of the same, and to give us that due sense of all his mercies, that our hearts may be unfeignedly thankful, and that we may show forth his praise, not only with our lips but in our lives, by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days, through Jesus Christ our Lord; to whom and to the Father, and to the Holy Spirit, be ascribed all honour and glory, world without end. *Amen.*

FOR THE GOSPEL MESSENGER.

ON THE REVISED CANONS.

I have just read the "Revision of the Canons," by a Committee of the General Convention, and with great deference to their opinion, submit a few remarks on the subject.

The first Canon states: "In this Church there shall always be three orders in the Ministry viz. Bishops, Priests, and Deacons." This I am inclined to think, is rather out of place. If such a declaration be any where necessary, it should be found in the constitution; for no Canon can prescribe the order of the Ministry in the "Protestant Episcopal Church in the United States of America." The Church is essentially Episcopal, and must, necessarily, consist of the apostolical orders of Bishop, Priest and Deacon. It is not, therefore, a matter on which the Church can legislate. If these orders were made to depend upon canonical enactment, which may be revoked and altered at the pleasure of any Convention, the Church might soon cease to be Episcopal. The orders of the Ministry, therefore, are not subject to canonical arrangement, but are a distinctive part of the foundation of the Church itself, resting upon apostolical authority and appointment. The Committee, however, may have intended by this Canon, to prohibit the appointment of Archbishops in our Church, which, being an order of mere human expediency, is subject to ecclesiastical law. But even in this case I should prefer that the Canon under consideration be transferred to the constitution. At any rate, it would meet my views better, if it were altered thus: "In this Church there are three orders," &c.

The last paragraph of Canon 9, section 4, reads thus: "This dispensation," that is, a dispensation to receive a candidate for holy orders, who is unacquainted with the Latin, Greek, and Hebrew languages, "shall not be granted to any person under 27 years of age; nor shall any person be ordained under such a dispensation, until he shall have attained 30 years of age." Now with all due deference to the Committee, this appears to me to be very like taking away with one hand, what is bestowed by the other. Why is the standard of admission into the Church lowered? Is it not because the candidate is presumed to be eminently qualified to preach the gospel, and to lead sinners to the Saviour? The sooner, then, that he enters upon the field of labour, the better.

The exigencies of the Church require a large addition to the number of our Clergy; but its reputation in the usefulness of its ministry, requires that none should be admitted into orders, who do not possess such a sufficiency of sound learning, piety, and theological erudition, as may fit them for the exercise of their high and holy office. This ought to be, and usually is the course pursued; and it was these views which led to the establishment of the General Theological Seminary. But a case may, now and then, occur, in which it might be desirable to lower the requisitions for admission into orders. Such a case is contemplated by the Revised Canons. The section under consideration, allows a dispensation to be given to a candidate, ignorant of the learned languages, provided, he "possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence." With these qualifications, in addition, it is to be presumed, to his theological attainments, it is reasonable to suppose that he would be useful in the Ministry, at the usual age of 21 years. I cannot, therefore see, why a young man of this age, in consequence of his knowledge of the languages, is more fit to exercise the office of a Deacon, than one of the same age, without this knowledge, but "possessing an extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence." These are eminently useful, and rare endowments, and should have some influence in our estimate of a candidate's fitness for the ministerial office.

There is another point of view, in which this subject may be considered. A young man of ardent piety, and with a strong attachment to the Church, might, under the circumstances mentioned, be discouraged, when he knew that he must wait until he is thirty years old, before he can be admitted to Deacon's orders. His circumstances in life, probably, might render it inconvenient for him to remain ten years without some professional employment; and his thoughts, from mere necessity, might be turned to some less desirable pursuit. The anxious and long cherished desires of his heart might thus be disappointed, and he might be induced to yield to the stern claims of necessity, even in opposition to his fondest wishes. I therefore think, if we can dispense with any part of the ordinary studies, let the candidate, having a dispensation, and be-

ing otherwise qualified, have the benefit, and be ordained at the usual age.

Canon 41, might be improved. Section 2, empowers a Bishop, "when there are three services in any Church, on any day," to appoint a "special lesson or lessons," &c. I would propose a new section to be added, authorizing a Bishop to appoint a "special lesson or lessons," on occasions of Ordination and Confirmation. Most of the parochial Clergy must have remarked, that whenever these offices have been performed, the ordinary lessons for the day, have been frequently, highly inappropriate. If a judicious selection was made, it would conduce to the solemnity and impressiveness of these important services.

There has always appeared to me to be a necessity for defining explicitly, what body shall constitute the "ecclesiastical authority" of a diocese, where there is no Bishop, or where he is absent beyond its limits. By implication, I understand it to be, the Standing Committee; indeed this is plain from Canon 31, section 2. But whether it be the whole of that body, or only the Clerical members, is not stated; for these, in some cases, act independently of the lay-members; as in Canon 9, section 4, and Canon 32, section 1. It likewise appears from Canon 35, that the Convention of a Diocese, where there is no Bishop, are authorized to act in certain cases. It appears therefore to me, that it would be desirable to have the meaning of the Canons plainly stated. In ecclesiastical, as well as in civil law, nothing of importance, which can be defined, should be left to mere inference. HOOKER.

FOR THE GOSPEL MESSENGER.

PRESENT WANTS OF THE CHURCH.

A late number of the Philadelphia "Episcopal Recorder," contains an interesting article under the title of "Present Wants." It is an appeal to the "heart of every true Churchman," in behalf of the Church which he loves. Some facts are stated, which interested me deeply, and ought, more particularly, to interest those whom the goodness of God has blessed with the means of acting promptly and efficiently. The article states:

"From the last report of the American Education Society, it appears, that its income for the past year was \$40,450 34, and that it had 604 students under its patronage. A large number of scholarships have been founded by the liberality of single individuals; and there are many instances of churches, comparatively poor, who have several beneficiaries under their care. The Directors give notice, that 'no time need be lost, nor postage wasted, by writing to know if young men can be patronized by the Society. The answer in all cases is yes—if the applicant has the requisite qualifications, and conforms to the rules.' Under such auspices, and with such an enlarged system of benevolence, what may not be expected? The growth of the Presbyterian Church, in spite of

intestine divisions, has been commensurate with their great efforts. They have multiplied the number of their labourers, and sent them abroad into every section of our country.

"Let us now turn to our beloved Church, and see what is her condition. The General Theological Seminary was established for the purpose of training up pious young men for her altars, and of supplying her wants, which have increased in proportion to the unexampled growth of our country. At the commencement of the last session, a class of *nineteen* entered the Seminary. This was a larger number than had belonged to any previous class, and the prospects of the Seminary seemed very encouraging. But we are now compelled to say, and we do it with sorrow, that our affairs wear a less promising aspect. *Five* of that class have already left the institution, and others will leave soon, unless speedy and efficient measures are adopted for their relief."

The question here presents itself to our mind: what is the reason that the Church to which we belong, does not, in this diocese at least, enlarge its borders as much as some others? We may reply in the words of our Lord: because, "the harvest is plenteous, but the labourers are few." Some are wanted to supply the vacant churches; and others for missionary purposes. It is lamentable to see, that "the fields are white already to harvest," and that there are but so few to put in the sickle. The honour is the Lord's, but the labour must be of men.

There can be but little doubt, that many pious and zealous young men would gladly enter into the Christian field, as "labourers" of their divine master, if their families were able to support them, while they are pursuing their theological studies. The most complete course of instruction in the several branches of theological science, is *gratuitously* afforded by the *General Theological Seminary*, but it does not furnish the pupils with board, fuel, &c., and which, by the way, is only \$70 95 *per annum*.

The propriety of making some provision for the necessary expenses of the students who cannot maintain themselves, can hardly be questioned; and we must look to those pious Episcopalians, whose feelings and exertions are warmly enlisted in the Saviour's cause, and whose means will enable them to contribute something to so desirable, and so important an object. Institutions have been formed in several of the dioceses for this purpose. Education Societies, and scholarships, have been established with this view. One scholarship in this diocese, has been founded by the donations of liberal individuals, and has, for some years, supported a beneficiary. Another is in progress, but its income is too small, as yet, to admit of being used. The wants of the Church urgently require that something should be done. To encourage young men of piety and talents, to devote themselves to the service of God their Saviour, is, in the present wants of the Church, imperative to Episcopalians. To relieve them from the necessary expenses of the Seminary, would, at once, remove an important objection to their choice of a profession. As the means of doing this, we apprehend

it would be best to complete the Scholarship already begun, and then to establish one or two more. Facilities for prosecuting their studies thoroughly and successfully, would thus be opened to our native youth, and, in a few years, we should have the satisfaction of seeing a number of pious, and learned young men, entering into holy orders, either to take the charge of vacant parishes, or to enter upon the labours of the missionary field.

It may not be uninteresting to those of our readers, who may be disposed to do something in this way, to lay before them the manner in which the students are supported in the General Theological Seminary of the Episcopal Church. *The tuition is gratuitous.* Such of the pupils as are able to defray their own expenses, are required to do so: and they who are not, are provided for in one of two ways. The first is by scholarships. If a pious individual is desirous of endowing a scholarship, he makes a donation to the Seminary, of \$2000; the interest of which defrays the necessary expenses of a beneficiary, during the three years which he is required to pass in the Seminary. The scholarship will be called by the name of the donor, and the right of appointing the beneficiary will be vested in him. If the endowment is made by an association, the name, and the appointment, will be left to their own determination. If a scholarship be vacant, the interest which accrues during the vacancy, will be applied to the general purposes of the Seminary.

Education Societies on the other hand, are usually formed by the members of single congregations; and instead of raising a capital for the endowment of a scholarship, they collect, in small annual subscriptions, merely as much as will meet the expenses of the beneficiary, whom they send to the seminary for education. The members of any City Church can effect this object, by the annual contribution of one or two dollars, each. And thus, a great and important object may be obtained. We may therefore see, with what little individual expense and inconvenience, the cause of Christ may be promoted, in our own state, by the liberality of a few of his pious, and faithful friends. HEBER.

CONSTITUTION AND CANONS OF THE P. E. CHURCH.

(Continued from page 144.)

Article III.—The Bishops of this Church, when there shall be three or more, shall, whenever general Conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity: and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them

for concurrence; and in failure thereof, it shall have the operation, of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex-officio*, and shall vote with the clerical deputies of the State to which he belongs; and a Bishop shall then preside.

Article IV.—The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper diocese or district, unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

Article V.—A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution.

Article VI.—In every State, the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergymen, whether Bishop, or Presbyter, or Deacon.

Article VII.—No person shall be admitted to holy orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained, until he shall have subscribed the following declaration:—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

Article VIII.—A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those States which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted at the subsequent General Convention.

Article IX.—This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the States which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several

State Conventions, before they shall be finally agreed or ratified in the ensuing General Convention.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.

Note.—When the Constitution was originally adopted in August, 1789, the first article provided that the Triennial Convention should be held on *the first Tuesday in August*. At the adjourned meeting of the Convention held in October of the same year, it was provided that *the second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to *the third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the Journals of the General Convention, 1817, pp. 61, 75, and 216.

The first article was put into its present form at the General Convention of 1823.

The third article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.—See Journals of the General Convention, pp. 248, 249.

The second sentence of the eighth article was adopted at the General Convention of 1811.—See Journals of the General Convention, p. 274.

FOR THE GOSPEL MESSENGER.

ON EPISCOPAL RESIGNATIONS.

The subject of Episcopal resignations, having unhappily obtained an interest from recent occurrences, in the attention and enquiry of the members of our Church, I have thought that the following extract might usefully have a place given it in your journal. It is a well known circumstance of the biography of Bishop Stillingfleet, that before his advancement to the Episcopal order, he received an application by letter from a Bishop of the Church, for his opinion relative to the obligation to which he had subjected himself, after solemnly drawing lots on the question, whether he should do so or not, to resign his bishopric. The weakness of this prelate's conduct seems to have fairly entitled him to an answer less grave and argumentative, than, in this instance, he received. With his characteristic good temper and ability, Dr. S. exposes the absurdity of the Bishop's attaching importance to the vow, into which some mere official ennui and sensitiveness had betrayed him; and has at the same time, left to the Church a valuable little digest of the subject of Episcopal resignations, which ought not to be unknown among those who are bound to bear any part in our ecclesiastical legislation. The tract is one of several, composing a volume published by the son of Bishop Stillingfleet, in 1735. The title of the collection is "Miscellaneous Discourses on several occasions by the Rt. Rev. Edward Stillingfleet; D. D. late Lord Bishop of Worcester."

E. C. A.

Is the obligation of a Bishop so indispensable, that, in no case, he can lay down his bishopric? I do not say so, for St. Austin hath told us the difference between the obligation of a Bishop, and a Christian: 'We may, saith he, be saved without being one, but not without being the other. A man may with just reason be excused from being one, but not from being the other: Nay, he adds,

some have laid down the Episcopal office not only without reproach, but to their honour.* But we are to consider on what occasion he speaks this; it was about the Donatist Bishops, that were received into the Church, or not received, as was thought most convenient for the peace and benefit of the Church. And in this case, he yields, that some Bishops have laid down their function, *propter quædam in se offendicula*, for some great offence the Church hath taken at them; or when such laying down did contribute much to the removing the disorders of the Church. And it is not improbable that St. Austin, hath respect to Gregory Nazianzen, who resigned the bishopric of Constantinople, to quiet thereby, the dissensions of the Oriental and Egyptian Bishops; and therefore he called himself the Jonas that must be thrown out to still the storm! It is true, that after this he wholly retired, and would not meddle in the Church of Nazianzen, but procured one Eulalius to be consecrated Bishop there in his life time. But his best friends blamed him for it, as seeming to proceed from stomach and discontent. And he writes an apology for it to Gregory Nyssen, pleading his great infirmities,† and that he was never consecrated Bishop of that Church, but of Susima: which latter was no satisfactory plea for his *total* retirement; and it may be allowed to pass among the resentments or infirmities of great minds, that after his dismissal from Constantinople, he would not take any Episcopal charge upon him, but retired to his paternal estate at Arianzum where he died. Yet there he complains that he wanted that peace and quietness, which he promised himself in that state. Eusebius mentions the retirement of Narcissus, Bishop of Jeruselem;‡ but it was because he could not bear the reproach which was cast upon him: And after he had well digested it, and grew weary of his solitude, he returned to his charge again. Afterwards he had a coadjutor allowed him, but not until extreme old age had unfitted him for his duty. In the council of Ephesus the case of Eustathius, Bishop of Beroa in Pamphylia, was debated, who was brought by the troubles he met with, to resign his bishopric; for which he is severely rebuked by the council, as doing a thing unbecoming that magnanimity and courage which ought to be in a Christian Bishop.§ ‘For, say they, it behoves him that hath once taken that spiritual charge upon him, to hold it with spiritual courage. And to undergo willingly those troubles and pains for which he may expect a reward.’

But because upon examination they found he did it rather out of inexperience in the world, than with an ill mind, they therefore allowed him the bare title of a Bishop, without any power of ordination, or so much as celebrating the public offices. St. Cyrill in his Epistle ad domnum Antiochenum,|| declares plainly, that it was against the sense and rules of the Christian Church, for any Bishops to make resignations for if they are worthy, they ought to re-

* Aug. Cont. Crescon. lib. 2. c. 2.

† Greg. Naz. Ep. 42.

‡ Euseb. lib. 6. c. 9. § Concil. Ephes. Act. 7. in Epist. ad Synod. Pamph.

|| Cyrilli Epist. Can. ad Doran, tom. 5. p. 2. p. 211.

main in their office; if not, their cause ought to be heard, and they deposed. In the time of Leo Magnus, Rusticus Bishop of Narbon acquaints him, that by the multitude of scandals and troubles he had met with, he had a great mind to lay down his office, and retire from the world. Leo tells him, it was a thing unworthy the patience of a Christian, the faithfulness of a shepherd, the care of a watchman, to lay aside his employment for the love of ease. *Permanendum ergo est*, says he, *in opere credito et in labore suscepto*; and so he proceeds to encourage him to go on in his works, and not to be afraid of difficulties, considering the promise of Christ's presence and assistance. To the same purpose speaks Martin, 1st. in his Epistle to Amandus,* who was weary of the world too, and would have resigned his bishopric. I cannot deny, that there are some instances of resignation mentioned in antiquity; such as Justus of Lyons, who lived afterwards a monk in Egypt; Martyrius of Antioch, who publicly renounced his bishopric.†

But these are few and rare instances, and no rules of practice; and for the first 600 years, I do not find any countenance or approbation given to this practice, by any act of the Church; but very much against it. Afterwards, it seems in some cases to have been allowed in the Greek Church, as appears by the 16th Canon of the Council under Photius: And in the Latin Church, the Pope by degrees drew to himself the power of dispensing in such cases as he should think fit. But it is not the power of dispensing that we are concerned about, but whether a vow of resignation in itself be such as doth oblige indispensably by the rule of conscience: And it being agreed by all casuists, that no vow can bind where there is an antecedent obligation to the contrary, I have endeavoured to shew that in this case the person is under so solemn and sacred an obligation, by virtue of his promise at consecration, to perform the office of a Bishop, that he is not capable of making a vow to the contrary.

EFFICACY AND SUCCESS OF RELIGION NOT SPONTANEOUS

"Man is, by his very nature, a religious being, just as much as he is a reasonable, intellectual, and moral being. The sense of accountableness, and the belief of a supreme and irresistible power, never can be extirpated from the human race. But, then, it is likewise undeniable that the religious instinct does not generally manifest itself in the shape of impatience for sound religious instruction. Among the ignorant it is sure to degenerate into an appetite for prodigies. The rude savage, or the brutalized labourer, may, perhaps, feel a morbid craving for the drams and cordials of superstition: but he has no *hungering and thirsting* after righteousness—no *longing* for the bread of life. His spiritual starvation brings no anguish with it. He may be perishing for lack of know-

* Martini Epist. ad Amand. in Conc. Later. A. D. 649.

† Ado. Vien. in Chron. a. 379.

ledge, and he will be content to perish. Like the frost-stricken traveller, when the sleep of death is stealing over him, he may curse the officious kindness which forcibly shakes him from his mortal drowsiness. And what other inferences can Christian charity and wisdom draw from these melancholy premises, but that the religious apathy of mankind must be assailed by vigorous and aggressive applications, that a system of such agitation must be kept constantly at work from one generation to another, that the numbed and lethargic patient must be incessantly goaded to exertion—that the perishing world must be rescued from famine by the creation of healthful appetite, as well as by the supply of needful sustenance. and this is, precisely the good, though often the unwelcome, office performed by endowed and established (say the reviewers) a *properly educated* (say we) and *duly supported* ministry.

“We are often told that the cause of Christianity can be effectually served by nothing but a burning zeal for the glory of God, and the salvation of immortal souls, that where these are, nothing can be wanting—that where these are *not*, nothing can be useful and availing. The obvious answer to this is, that though establishments (sound education and regular competent and certain support) cannot provide a substitute for the spirit of love and faith, they may give a tenfold efficacy to the operations of that spirit wherever it exists. Without the breath of life they are inert and useless; with it, they have an action and a power unknown to any other system, (systems not indispensably involving them.) In the absence of brave hearts and of stout arms, the science of war is merely an affair of theorems and diagrams; but with those needful instruments, it scatters undisciplined and brutish strength before it.”

Theol. Quart. Rev. of Dr. Chalmers on Endowments.

THE TIMES.

[From the Churchman.]

Tears would but faintly express the character of those emotions which the serious contemplation of the religious aspect of the times, the whole field of religious operations, is calculated to excite. Our Church (who testifies as he ought, the gratitude we owe for this ?) has thus far been preserved comparatively unharmed. It has not been free from lethargy,—its congregations have not been guiltless of neglect of spiritual interests;—nor have its members wholly escaped the danger of resting in outward privileges! Yet for these evils there is a plain and effectual remedy within the reach of all who have discernment to discover them—increased faithfulness on the part of the ministers of CHRIST, in the application of the means *ordained* by their divine Head and Master. But who shall stay the wild fire of frenzied, self-confident fanaticism? Who shall restore its ravages, or build up its desolations? Who shall find a remedy for error implanted in the heart?—in the very principles of spiritual health? We are not forgetful of the reply to these inquiries, already furnished by our blessed Lord; and have, therefore, no fears for the ultimate preservation and ascendancy of pure un-

defiled truth. But we also know—and therein we find our cause of grief and apprehension—the fearful process which, it would seem, is the uniform and necessary expedient of the ALMIGHTY, for ‘refining’ the religious mind and character of a nation!

Many of our brethren of other denominations, who have from motives in most cases entitled to our high respect, silently, and so far with implied approbation, stood mere spectators of the course of procedure and events which are now rapidly drawing on a fearful crisis, are at length beginning to raise their voices in tones, which from the first, have sounded from the walls of *our Zion*. They see the approaching mischiefs, and would now fain avert them. It may be, that for their own safety they are too late. But we may yet profit by their example, and learn to take heed to ourselves and to the doctrine, before licentious innovation, and zeal without knowledge break in upon us as an overwhelming flood. The following article, from the ‘Albany Journal and Telegraph’—a paper supported by the Presbyterian denomination, is to the purpose.

Moral Courage in Ministers.—We do not believe that the American Church has ever witnessed a period in which there has been a greater demand for moral courage in the ministry, than the present.

The new things which have come upon us of late, are sweeping like a flood through the land, and no Church or minister is secure from their desolating influence. We know of very many instances in which ministers have been forced into these measures by a current which was too strong for them; and have seemed to sanction that, which at the very time they could have wept over in secret places; and yet after having once yielded to the current, they have often gone all lengths in the new measures. The progress of this thing is generally something like this—an individual, or perhaps a few individuals in a Church, happen to be in some place where the new measures are adopted, and there is great religious excitement; or else, as the case may be, they only hear of it from others; and they begin to think within themselves, “Why can’t we have such a season? It is because the minister and Church are all asleep;” and forthwith they go to the minister, and more than half intimate their suspicion of his fidelity, and ply him on the subject of having a protracted meeting, to be conducted by new measure men, whose praise is in all the Churches. He hesitates, and half declines, and puts them off for the present; but he sees they are becoming a formidable party in the Church, and fears that he shall get the reputation of being an opposer of revivals, and hopes withal that he shall be enabled to direct the storm: and in view of all things, he thinks it *prudent* to yield, though he does it not without great reluctance, and trouble in his conscience. Forthwith the new measure men are upon the ground. The machinery is put into brisk operation.—The sound of the tempest waxes louder and louder. The minister’s heart sinks within him from apprehension of consequences. He dare not go forward, and he dare not go backward, and yet he cannot stand still: the current takes him up and sweeps him away; and henceforth he is heard of only in the ranks of new measure men.

From our hearts we pity men who are placed in such circumstances; and well are we aware that it requires no small degree of strength of character to stand at such a critical moment. But we say unhesitatingly, let every minister in these circumstances, as he values his influence, his character, or his comfort, obey his honest convictions of duty. The storm must soon pass over, and if he have not yielded to it, he will be regarded like the oak which has defied the fury of the tempest in the midst of an uprooted forest. His character for dignity and firmness, and Christian independence, will have been effectually secured; and his influence in the Church, both at home and abroad, will be proportionably increased. But if he *has* yielded, he may still rest assured, that after the storm there will come a calm; a season *so* calm, as to force upon him the reflection, that he has lost the confidence of not only the judicious and wise, but not improbably, of the very persons to whose unreasonable dictation he has so tamely submitted.

Is it inquired, then, what a minister shall do in these circumstances? We answer, let him obey the honest convictions of an enlightened conscience. Let him pray, and preach, and labour to the extent of his power, for the revival of God's work, in the manner which he believes to be right and Scriptural; at the same time treating the advocates of new measures with all kindness and affection; and it will be passing strange, if under these circumstances, he is not sustained by the body of his Church. But if the alternative be, that he must yield to the current or leave his charge, we say unhesitatingly to him, do the latter. Better sacrifice any thing than principle. Even if it should be admitted, that a particular congregation might suffer in some respects from such a course, the Church at large would be honoured, and her interests advanced by such a dignified exhibition of firmness and principle in one of her ministers.

ON PROTRACTED MEETINGS.

We learn that a Convention was lately held in Vermont on this subject, comprising between thirty and forty ministers from that State and New-Hampshire. With the modes adopted by other denominations for the extension of the number of their members, we have in reality no concern, nor is it our wish or design ever to interfere with them, or to call in question the motives by which such modes may have been put in motion. It may, however, be proper for us, in our notice of the affairs of the day, in their religious bearings, to pause before we adopt measures, which, though *well intended* and at the first sight to very many, *promising great good*, may not always approve themselves to the sober judgment of unexcited observers. The system of protracted meetings as introduced and prosecuted for some time past, like many other new measures has evidently already led to no inconsiderable trouble; though we are far from supposing that good, and in some cases, great good, may not have resulted from them, and even after this admission, the question may well be asked, whether on the whole, a regular

and devout observance of the seasons of the Church, every Clergyman attending at the same time to the wants and instruction of his own flock, may not be expected, under the blessing of the divine spirit to produce a more permanent good in the extension of religious knowledge, and the strengthening and improving of durable religious affections.

There are some points in the proceedings of the Convention referred to, which we think of interest and consequence.

1st. The Convention advises that "in a protracted meeting there should be a great deal of instructive preaching,"—and remarks that "the greater the degree of excitement the more imperious is the demand for" such preaching. That instructive preaching is, after all, the most valuable we are well persuaded, but we doubt whether such excitements as have been recently witnessed in many places would be produced by preaching of such a character.

2d. Another point noted by the Convention was, "That prayer should actually be prayer, and not an address to men." Here we think we have a reason afforded us for adherence to a Form of Prayer in Public assemblies, that the excited feelings may be kept in appropriate and becoming limits. How often, where such a guide is not followed, has prayer been found running out into any and every thing but an "offering of our desires to God?"

3d. The Convention expresses its apprehension of evil from a tendency in many places to the multiplication of such meetings, and in our opinion, utters a well founded opinion that their frequency, and the consequent absence of many ministers from their own flocks and "from their studies and pastoral labours" must be injurious.

4th. We understand that a Committee was appointed to consult and advise as to the repetition of such meetings in the same place, and without whose consent such meeting should not be called. From the whole that we have stated, it must be plain that what we have formerly said, in relation to "new measures" has a fair support from the judicious of other denominations.—*Auburn Gos. Mes.*

ON IMPROVING THEOLOGY.

We are asked, "if in this age of invention and improvement, theology is to be stationary?" Shall steam, the most potent slave ever subjugated by man, be harnessed to our ships, and made to waft us over the ocean, or to our cars, and to carry us in a few hours, comparatively speaking, from one end of the continent to the other: is all this, and a thousand such things, achieved daily, and shall theology be stationary? I answer, yes—There never has been one discovery in theology, since John wrote in the Isle of Patmos; and there never will be. I mean that theology, as a system of truth, as an assemblage of facts, is bound up in the Bible—is bottomed on the Rock, Christ, and is immutable. As a system of *practice*, it is susceptible of innumerable improvements in its application, and I hope, is receiving them. The practical truths and

great facts of the Bible are the only *simple* perfectly uncovered and unchangeable matters in the world. Would not any man be deemed a madman, who would say, he expected as many discoveries to be made next year in astronomy, as in natural or mechanical philosophy? And why? For two reasons. Because, first, the study of astronomy is the study of unaltering mathematics, all the relations of which are unchanging as nature. And secondly, because astronomy is a science concerning objects that are not cognizable by any of our senses except our sight. And is he less a madman who talks of new discoveries in theology as he would talk of them in the application of steam and galvanism? What is theology? It is nothing but the knowledge of the word of God? And what is the word of God? It is a book of facts respecting God and man; containing high and holy mysteries, many of which, considered abstractly, are no more to be judged of, by "common sense," than is the planet Jupiter to be examined by our sense of hearing.

What discoveries have the German theologians made? *Many.* They have discovered that the Bible is to be interpreted by the same rules by which Homer and Virgil are; that is, by common sense and taste, and that every thing mysterious is to be rejected. And what new discoveries have they of Boston made? They have the poor honour of being faithful copyists of the Germans.

Auburn Gos. Mess.

ON REPEATING ALOUD THE RESPONSES OF THE LITURGY.

The design of the following remarks is to induce a more general practice of repeating *aloud* the various responses of the Liturgy of the Church than at present prevails in our congregational assemblies.

The subject is one of deep importance to *all*, because prayer is one of the highest duties, as well as privileges, a Christian possesses: and therefore the *manner* in which it is offered, publicly, and privately, should be made a matter of due consideration. In doing this however, we cannot but notice the almost total negligence with respect to the forms and customs prescribed by the Church for her worshippers. The priest is directed to read a sentence, while the people are silent: then the people are to read another passage *with an audible voice*, the minister in his turn keeping silence. But the whole beauty and effect of this interesting mode of worship is lost by the congregation assuming the character of idle spectators, rather than worshippers of the living God. It may be useful therefore, to inquire into the causes of this negligence, in order to prepare the way for its removal.

It is imagined that the responses belong solely to the clerk!

Nothing could be more foreign to the intention of our Church than that the service should be performed by two individuals.—The clerk is only intended to *lead the people*, and thus avoid any confusion, which otherwise might arise.

Another hindrance with many may possibly be, a feeling of false pride or delicacy: they wish not to be thought better than their neighbours, and they think it sufficient that the *heart* be engaged.

But when the *words of the lips* do not prove a corresponding interest of the heart, it strongly indicates an indifferent spirit and a wandering mind. It was this that made Eli suspect Hannah of drunkenness; "she spake in her heart, only her lips moved, but her voice was not heard."

But as the practice of remaining altogether silent has now continued so long, perhaps some will make ignorance their excuse.

Then indeed have they heard in vain, Sunday after Sunday, these words from the minister, "I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace."

Having noted a few *hindrances*, we proceed to consider some of the *advantages* to be gained by this practice.

Those who complain of the difficulty of keeping up the attention throughout the service, and those who, going a step further, sleep away the portion of the time, when they ought to be, more than at any other particularly attentive, would find this a wonderful assistance to their devotion. Those feelings arise from a want of some *actual business to perform*. On ordinary days, when they are fully engaged, no such complaint is ever heard. The services of the Church of England are admirably fitted to produce *very contrary effects* to these, and therefore the fault must be in the *PEOPLE who neglect their own individual duty*.

In a place of public worship, there are often many trifling circumstances, which take off the attention and hinder the devotion of those present, which would scarcely be noticed, if the congregation were more attentive to this part of their duty. Were all present to join with their voice, as well as their hearts, the devotion of each would be raised to a higher tone; in fact we can scarcely form a conception how inspiring a mode of worship ours would be, if the hearts and tongues of all united in prayer and praise. A whole assembly of believers confessing their sins imploring pardon, and celebrating redeeming love, with one heart and one voice, would be the most sublime contemplation that the human mind can grasp at on earth. And how nearly would it resemble that heavenly host, standing round the throne of God, whom St. John represents as "*saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom and strength, honour, and glory, and blessing. And,*" he continues, "*every creature which is in heaven, and on earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne for ever and ever.*"

If these be among the many advantages to be gained by joining *aloud* in public prayer, it is equally clear *they are all lost by abstaining* from so profitable a practice. Join then your voices together; let your united prayers ascend as incense to the skies, and in answer

to the petition of the minister, let the fervent "Amen," or the heartfelt response, "We beseech thee to hear us, good Lord," burst from every lip, and prove how much you desire an answer and a blessing.

Your minister will be encouraged, he will feel that he is not offering cold or formal prayers, but uttering the real sentiments of every heart before him. Those among SUNDAY SCHOOL CHILDREN, who are able, should be directed by their teachers to pursue this course; much good may result from it in several ways. HEADS OF FAMILIES should endeavour, as well by precept as example to persuade others, while they pray with the spirit, to pray with their voices also. And FROM THE PULPIT it should be recommended to *the whole congregation*, "to let their light so shine before men, that they may see their good works, and glorify their father which is heaven." Thus another great hindrance will be removed, as many would gladly join audibly, had they but an example set. Why come to a place of *public* worship and yet refuse to join *aloud* in the prayer? To be silent is to make that *private* which ought to be *public*. If we are recommended, by an apostle to teach and admonish with psalms and hymns and spiritual songs, surely it is not less proper to assist each other with our prayers.

Where half the breath so vainly spent,
To heaven in supplication sent,
Our cheerful songs would oft'ner be,
"Hear what the Lord has done for me?"

Christian Guardian.

MR. WIRT'S LETTER ON TEMPERANCE.

" Baltimore, Wednesday, Dec. 14, 1831.

My dear Sir,—I had hoped that I was about to escape the prevailing *influeza*; but I find my health so much impaired by it, this morning that it will not be in my power to attend the temperance meeting of this evening, as I proposed to have done. In this and in all things, "His will be done, his holy will, howe'er it cross my own." I should have been glad to have been permitted to bear my humble testimony in the cause of temperance. I have been more than forty years a close observer of life and manners, in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty and wretchedness, in every form, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery, in any shape, in this country, which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half-naked, vicious children ought never to be presented in a country, like this, where the demand for labour is constant, the field unlimited, the sources of supply inexhaustible; and where there is none to make us afraid; and it never would be presented, or very

rarely, indeed, were it not for the desolation brought upon families, by the general use of this deadly poison. It paralyses the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parent; husbands, wives, daughters and sons, all drunkards and furies; sometimes wives murdering their husbands; at others, husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not in still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance, that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it. But what are the most fearful plagues that ever carried death and havoc in their train, through the eastern countries, compared with this? They are only occasional, this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul by a lingering and dreadful death, involving the dearest connexions in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while this living fountain of poison is within his reach. God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief would it be, to turn from the awful and horrid past, to the pure, peaceful and happy future; to see the springs of life and feeling and intelligence renewed on every hand; health, industry and prosperity glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

The progress already made by our temperance societies in advancing this golden age proves them to be of a divine origin. May the Almighty crown his own work with full and speedy success.

I remain, dear sir, respectfully and truly your's,
WM. WIRT.

REV. WM. NEVINS.

LIST OF BOOKS.

Messrs. Editors.—Permit me to request you to place on your pages, the following list of books, recommended to students in divinity, by the present Bishop of London. To many of our enlightened and inquiring Laity, as well as to the Clergy generally it will be acceptable. And it may aid the laudable design of our parochial libraries.

THE HOLY SCRIPTURES.

INTRODUCTORY.

- Horne's Introduction to the Study of the Holy Scriptures.
 Bishop Marsh's Lectures, for an historical account of the Sacred Text.
 Waltoni Prolegomena, ed. Wrangham.
 Breti's Dissertation on the Ancient Versions of the Bible; in Bishop Watson's Theological Tracts, Vol. III.
 Lewis's History of the English Translations.
 Bentley's Phileleutherus Lipsiensis.

ON THE OLD TESTAMENT.

- Bishop Sumner on the Records of Creation.
 Graves Lectures on the Pentateuch.
 Blunt on the Veracity of the Five Books of Moses.
 Bishop Stillingfleet's Origines Sacræ.
 Allix's Reflections on Scripture.
 Bishop Marsh's Authenticity of the Five Books of Moses Vindicated.
 Warburton's Divine Legation.
 N. B. A future state not expressly *revealed* in the Books of Moses, but taken for granted, as never having been doubted by the people of God.
 Jahn's Archæologia Biblica.
 Lettres de quelques Juifs Portugais.
 Bishop Watson's Apology for the Bible.
 Prideaux's Connexion of the Old and New Testaments.
 Shuckford's Connexion of Sacred and Profane History: Preface to Vol. III.
 Lowman on the Ritual and Civil Government of the Hebrews.
 Jenning's Jewish Antiquities.

COMMENTATORS.

- Critici Sacri, or
 Poole's Synopsis.
 Bishop Patrick and Lowth.
 Bishop Lowth's Prælectiones.
 ——— Translation of Isaiah.
 Bishop Jebb's Sacred Literature.
 Rosenmüller is valuable in the way of illustration, but not to be followed as an interpreter.
 Jahn's Hermeneutice Sacra.
 D'Oyly and Mant's Family Bible.

NEW TESTAMENT.

- Poole's Synopsis.
 Schleusner's Lexicon.
 Parkhurst's Lexicon, ed. Rose.
 Bishop Middleton on the Greek Article.
 Elsley and Slade's Annotations, or
 Bloomfields Synopsis.
 Bland's Annotations, for philological illustration.
 Wolfii Curæ Philologicæ, an excellent work.
 Koecheri Analecta.
 Hammond's Annotations.
 Whitby on the New Testament.
 Townsend's Chronological Arrangement.
 Greswell's Harmony and Dissertations.
 Benson's Chronology of Christ.
 Doddridge's Family Expositor.
 Clarke's Paraphrase of the Gospels.
 Macknight on the Epistles.
 Shuttleworth's Paraphrase of the Apostolical Epistles,
 Biscoe on the Acts of the Apostles.
 Bishop Blomfield's Lectures on the Acts.
 Woodhouse on the Apocalypse.
 N. B. The Septuagint should be read at the same time with the Greek Testament.

EVIDENCES OF CHRISTIANITY.

- Grotius de Veritate Religionis Christianæ.
 Locke's Reasonableness of Christianity.
 Paley's Evidences.
 ——— Horæ Paulinæ.
 Less on the Authenticity of the New Testament.
 Jenkin's Reasonableness of Christianity.
 Blunt on the Veracity of the Evangelists.
 Jortin's Discourses on the Truth of the Christian Religion.
 Lardner's Credibility, for reference.
 Jones on the Canon.
 West on the Resurrection.
 Newton on the Prophecies.
 Keith on Prophecy.
 Leslie's Short and Easy Method with the Jews.
 Bishop Gibson's Pastoral Letters.
 Bullet, Histoire de l'Etablissement du Christianisme.
 Daniel Wilson's Lectures on the Evidences.

INSPIRATION OF SCRIPTURE.

- Dick on Inspiration.
 Archbishop Tillotson, Sermon, Vol. III. p. 428.
 Powell's Discourses, IV. XV.
 Hey's Lectures, I. xii. 3.
 Bishop Van Mildert's Boyle Sermons, No. XXIII.

Benson on the Propagation of Christianity.
 Horbery's Sermons on Inspiration.
 Lowth on Inspiration.
 Barrington's Miscellanea Sacra.

INTERPRETATION OF SCRIPTURE.

Bishop Van Mildert's Bampton Lectures.
 Bishop Marsh's Lectures, Part III.

(*To be continued.*)

HYMN TO THE HOLY SPIRIT.

To the Editors of the Gospel Messenger.—I send you a copy of a hymn to the Holy Spirit, found in Rev. Daniel Wilson's Tour on the continent. He says "it was given him by a friend, who translated it from the Latin Prayer Book of the great St. Bernard." "It was probably composed, he adds, from some of the writings of St. Augustine, the founder of their order

A SUBSCRIBER.

Come Holy Spirit, and send from Heaven a ray of thy light! Come, thou father of the poor, thou giver of gifts, thou light of the world, the blessed comforter, the sweet guest of the soul, and its sweet refreshment; thou, our repose in labour, our coolness in heat, our comfort in affliction! Oh, most blessed spirit, fulfil the hearts of thy faithful people! Without thy influence there is nothing in man which is not weakness and guilt. Oh, cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; bend that which is stubborn; cherish in thy bosom that which is cold; guide that which is wandering; and grant unto thy servants, putting their trust in thee, the merit of thy righteousness; grant them final salvation, grant them everlasting joy; O Lord, hear my prayer, and let my cry come unto thee.

POETRY.

FOR THE GOSPEL MESSENGER.

BISHOP KEN.

Dr. Thomas Ken, Bishop of Bath and Wells, was deprived of his See at the Revolution, and was one of the seven non-juring Bishops sent to the tower. He afterwards retired into Wiltshire, and devoted his days to literary and pious pursuits. He died March 19, 1710—11, in the 73d year of his age. The Rev. W. L. Bowles, has feelingly alluded to the privacy of his retirement, and his unhonoured fame, in the subjoined stanzas, which will be read with pleasure by those who admire his muse, and who add to their morning and evening devotions, the 164th and 168th Hymns in our collection, of which he was the author. His piety was without question, and his principles and conduct consistent and firm. It is said of him, that as he wished to be reminded of his mortality, he always travelled with his shroud in his portmanteau.

C. F.

On yonder heap of earth forlorn,
 Where Ken his place of burial chose,
 Peacefully shine, O sabbath morn!
 And, eve, with gentlest hush repose.

To him is rear'd no marble tomb
 Within the dim cathedral fane,
 But some faint flowers of summer bloom,
 And silent falls the winter's rain.

No village monumental stone
 Records a verse, a date, a name :
 What boots it? When thy task is done,
 Christian how vain the sound of fame!

Oh, far more grateful to thy God
 The voices of poor children rise,
 Who hasten o'er the dewy sod,
 "To pay the morning sacrifice."

And can we listen to their hymn,
 Heard, haply, when the evening knell
 Sounds, where the village tower is dim,
 As if to bid the world farewell.

Without a thought, that from the dust,
 The morn shall wake the sleeping clay,
 And bid the faithful and the just
 Up spring to heaven's eternal day!

FOR THE GOSPEL MESSENGER.

THE CHURCH CATECHISM VERSIFIED.

(Continued from page 154.)

ON THE SACRAMENTS.

Q.—Thus far thy answers have been full and plain;
 Now tell me without any sly reserve,
 How many Sacraments did Christ ordain,
 Which his whole Church was always to observe?

A.—Two only, to salvation requisite,
 He in the gospel left on record—
 That is to say—if (as I think) I'm right—
 Baptism—and the Supper of the Lord.

Q.—If thou dost understand the question, say,
 By this word sacrament, what dost thou mean?
 Thy sentiments of it before me lay,
 And, if thou canst, explain the mystic scene.

A.—It is a visible and outward sign,
 Of an internal, spiritual grace,
 Whereby I'm sure that Christ himself is mine,
 With all the gifts he grants his chosen race.

Q.—How many parts do each of these contain,
 Before the present congregation say,
 And make them to the meanest christian plain,
 As is the sunshine that illumines the day?

A.—In either sacrament, two parts there are,
 One, is the visible and outward sign,
 The other does an inward grace declare,
 A mental power and energy divine.

Q.—What is the outward sign, that may be seen,
 Or sacred form in baptism reveal'd,
 Whereby all christians are from sin made clean,
 And by a grace, to them peculiar, seal'd?

A.—Water, wherein the person is baptized
 (Who can this sign of his religion boast,)
 In those dread names, by christians so much priz'd,
 I mean, "the Father, Son, and Holy Ghost."

Q.—What is that inward, spiritual grace,
 Which cannot by the carnal eye be seen,
 Whereby God shews to all his chosen race,
 That they are wash'd from their offences clean?

A.—It is the blood of Christ, God's only Son,
 Which every soul from native faith does lave,
 And sin—whereby it had been else undone,
 Whereas, before, it was the devil's slave:
 'Tis that alone, which does man's sins efface,
 And to a new born righteousness restore,
 'Tis that which makes him heaven's own child thro'
 grace,
 When he by nature, was God's foe before.

Q.—Tell me, my child, what is required of those
 Who, to the font, to be baptized are brought?
 And fluently the benefits disclose,
 Which by that holy sacrament are wrought?

A.—A lively faith, and penitence sincere,
 By all who are baptized must be express'd,
 And every one must both these badges bear
 Of the religion that's by him professed.
 Repentance, ev'ry error to resign,
 And every sin entirely to forsake—
 Faith, to believe the promises divine,
 Which God to them did, in this office, make.

Q.—How then can infants at the font engage
 All this, and such a burden undertake;
 When they by reason of their tender age,
 Cannot perform the promises they make?

A.—Because their sureties answer in their room,
 That they shall all those promises fulfil—
 Which promises, when to due years they come,
 They must perform with an obedient will.

(To be continued.)

RELIGIOUS INTELLIGENCE.

Pinckney Lecture.—The Semi-annual Lecture, founded by the late Chief Justice Pinckney, on the greatness and goodness of the Deity, was delivered in St. Philip's Church, on the 9th of May, (the day designated in the will of the founder,) by the Rev. Edward Phillips, Rector of Grace Church, Camden, S. C.

Confirmation.—The Bishop of this Diocese visited Beaufort and St. Helena Island, on the 15th and 16th ult; and confirmed at the first named place 75 persons, and at the other 6.

Note appended by the minister of the Church at Beaufort, to the list of confirmants rendered to the Bishop. "White persons 56. Coloured 19 All communicants but 2. All but a very few, admitted to the Communion within the last few months."

Society for the Advancement of Christianity in South-Carolina.

The following circular has been lately issued.—"Your well known attachment to the Protestant Episcopal Church is our apology for inviting your attention to a subject which, no man doubts, is intimately connected with the welfare of that Church. 'The Society for the advancement of Christianity in South-Carolina,' was so generally favoured, that in six months after its institution it had 10 Life and 234 Annual Subscribers, and in 1819, there were 120 of the former, and 379 of the latter, many of whom were children, made subscribers by the liberality of their parents or sponsors. But death, removal and resignation, have so thinned its ranks, that the Board of Trustees felt themselves called upon in their last annual report, to invite the attention of the friends of the Church to the melancholy fact. They say they 'view with regret the small number of annual subscribers, the list comprises but 199 names, and of these scarcely more than one-half are paying members,' and that during the year 'of annual members there have been added to our number only 4, of life 2.*' The diminished interest in our Society may be explained, by supposing a diminished zeal in favour of the Church, (which all will be slow to admit) or the neglect of a direct application, a means which was successfully used in former years. We ask leave therefore very respectfully to solicit for this meritorious, charitable and pious institution, your patronage, and influence, having been instructed to do so by the following resolution, passed on the 14th of February, by the Board of Trustees. 'Resolved, that a Committee be appointed to devise means of increasing the members of this Society.'"

General Theological Seminary of the Protestant Episcopal Church. (Letter to Bishop Bowen.)

Right Reverend Sir.—In pursuance of the annexed resolution of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church, we beg leave respectfully to solicit your attention to the following statement of the present condition

* The whole number of Life Members is 176.

of the funds of the Seminary ; by which it appears that there is an actual *deficiency* of income, amounting to one thousand, four hundred and twenty dollars per annum.

When the Committee inform you, that nothing will probably, for a long time to come, be realized from the Kohne Legacy, and that if the Seminary was, this moment, in possession of that property after appropriating \$10,000 to pay the tax to the State of Pennsylvania, and the further sum of \$24,000 to extinguish the above yearly deficiency of income, there would remain only \$66,000 to be applied to the enlargement of the buildings, and other necessary and useful objects connected with the Seminary, they feel confident, that this call of the Standing Committee, will receive your hearty and entire concurrence, and will lead to the adoption of measures in your Diocese, whereby funds will be raised, before the 1st of June next, to meet the present exigences of the Seminary, and that similar exertions will be renewed annually, whilst the income of the Seminary shall continue inadequate to its necessary expenditure. It is only by preventing any further encroachment on the capital of the Seminary, that its usefulness can be increased, or even sustained.

Be so good as to remit any collections that may be made, to the Treasurer, or any other member of the Finance Committee.

With very great respect your obedient servants,

ISAAC LAWRENCE, JACOB LORILLARD, T. S. TOWNSEND,
FLOYD SMITH, ED. R. JONES.

STATEMENT OF FUNDS.

The property of the Seminary consists of		
200 Mechanics Bank Shares	- - - - -	\$ 5350 00
Bonds and Mortgages of sundry persons	- - - - -	67,500 00
Note payable 27th April next,	- - - - -	1333 33
		<hr/>
		\$ 74,183 33
Deducting from this sum the endowments of the		
Warren Scholarship,	- - - - -	\$ 2000
Bishop White,	- - - - -	2500
Do. Hobart,	- - - - -	2500
Do. Kemp,	- - - - -	2000
Do. Croes,	- - - - -	2000
Do. Claggett,	- - - - -	198 50
North-Carolina Fund,	- - - - -	2948 22
Claremont Scholarship,	- - - - -	48
Due the Treasurer for advances made by him,	- - - - -	325
		<hr/>
		14,519 72
There will remain	- - - - -	\$ 59,663 61
The interest of which may be applied to the current expenses viz :—Salaries to the Professors, Librarian and Junitor,		\$ 4000 00
Interest on 4 Scholarships founded by the Society for promoting Religion and Learning in the State of New-York,		400 00
Incidental Expenses,		600 00
		<hr/>
		\$ 5000 00
From this, deducting the interest on the above mentioned balance of \$59,663, which at 6 per cent. per annum, is		3579 78
		<hr/>
There will remain a yearly deficiency of income amounting to		1420 22
[Errors excepted.]		<hr/>

EDWARD. R. JONES, Treasurer.

New-York, 9th February, 1832.

At a meeting of the Standing Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, held at the Protestant Episcopal Press, February 3d 1832;—

On motion resolved, that the Finance Committee be requested to draw up a statement of the present condition of the funds of the Seminary, whereby the annual deficiency may be made obvious, and to put the same into a circular letter to be transmitted to the different Bishops; and at the same time respectfully to request them, in the month of May next, or as soon thereafter as may be convenient, to adopt measures, by collections in churches, by subscriptions, or otherwise as they may deem most effectual, for raising funds to meet the exigencies of the Seminary; and to renew the same exertions annually, whilst the income of the Seminary shall continue to be inadequate to its necessary expenditure.

ATTEST,

J. M. WAINWRIGHT, *Secretary.*

To the Clergy and Laity of the P. E. Church in South-Carolina.

BRETHREN,—The above statement and accompanying resolution are proper to be submitted to your attention. Although we have done, in behalf of the Seminary, that, which, while we cannot say that it has been all that we had hoped, at the first, to have accomplished, is, comparatively, in honourable proportion to numbers and ability, yet the claims of the institution thus presented, cannot possibly be regarded among us with indifference. There are friends of its interests and objects, who will not contentedly see it suffering and in danger; and the members generally of our Church are respectfully reminded, that any contribution to its necessities which they may make, will be gladly and thankfully acknowledged. Perhaps, there are among us, some, who may willingly avail themselves of the call thus made, to institute among themselves some system of subscriptions, which may be continued from year to year. Whether this be the case or not, we may not unreasonably look for some aid extended to the exigency, which the above documents represent: and however small it be in amount, the authors of it will have the satisfaction to know, that it is benevolence, of which, the Church of their affections, cannot but realize the benefit, in advancing one of its most essential interests, viz: the education of candidates for its ministry.

NATHANIEL BOWEN,

Bishop P. E. Church in South-Carolina.

P. S. Any subscriptions or donations will be received and forwarded by the Rev. Dr. Gadsden.

In his circular on the above subject, the Bishop of New-York says, "The Seminary is no longer an experiment. It is a tried, a constant, and a most valuable source of benefit to the Church; and benefit of the most seasonable and important kind. There never was a time when Christianity stood more in need of enlightened and able ministers. There never was a time when it was of more importance that our Communion should be behind none in the efficient training of its Clergy. And certainly, there never was a more powerful call than now, for that harmonious and concentrated action on the part of our Clergy which can, in no way, be so effectually secured as by their being trained in an institution established by the authority, and

conducted under the auspices of our whole Church. All these ends, our General Seminary is eminently calculated to serve. And I am glad to add, that it never stood higher in the confidence of the community. The number of students has, I believe, never equalled that of the present year. Almost daily evidence is afforded me of a more and more widely extended desire to partake of the benefits of its instruction. Its character, too, is not unknown beyond the bounds of our country; but has been the subject of high commendation in foreign journals. Its hands, however, need strengthening. Its accommodations are unequal to the increasing demands for its advantages.

The expenses inseparable from a duly efficient institution of the kind, it is at present unable to meet. I trust I do not mistake the character of the Diocese of New-York, in the confidence I feel that the fact of the Seminary's experiencing serious pecuniary difficulties will not be made known to it in vain. Our Diocese has benefited much by the Seminary. Of its thirty-eight alumni, who generally rank among the most talented, devoted, and useful clergymen of our Church, eighteen belong to this Diocese, who certainly fall not short of the character which I have just given of the whole; and ten other of our Clergy have been fitted for their high and holy functions, more or less, under its auspices."

The Missionary and Education Society of New-York, has this article in its constitution,

"ART. IX. The Education department of this Society's operations being designed to have a special reference to the General Theological Seminary of the Protestant Episcopal Church in the United States, it is hereby provided that the theological studies of its beneficiaries shall be prosecuted in the said Seminary, except by dispensation, granted on special grounds, by the Bishop of the Diocese, with the advice and consent of the Standing Committee of the same, or by three-fourths of the Standing Committee, if there be a vacancy in the Episcopate. A dispensation for prosecuting theological studies out of this diocese, can be obtained only from the Board of Managers."

Sunday School Union.—Extract of a Letter—I have just returned from attending the anniversary of the New-York Episcopal Sunday School Union, to which our Sunday School is attached. The exercises were of highly interesting character. The spacious Church St. John's, was crowded to excess with a congregation consisting entirely of Teachers and Scholars; the sermon by the Rev. Mr. Richmond, from the text "*Speak, Lord, for thy servant heareth,*" was well calculated to interest and impress the minds of the Children, to whom it was addressed; and the effect of 3 or 4000 voices of these united with one accord, and heartily in singing the anniversary hymn "*Saviour source of every blessing,*" was overwhelming. I have seldom enjoyed such high gratification as this afternoon has afforded.

NEW PUBLICATIONS.

Divine Songs attempted in easy language for the use of Children, to which are added "Moral Songs," by J. Watts. D. D.—Charleston, printed and published by A. E. Miller.—It is stated in Watts' *Bibliotheca Britannica* that Isaac Watts' "Psalms and Hymns far exceed any work of the last century for popularity."

Whatever we may think of the public taste as indicated by the above fact, we believe few will be disposed to deny, that no book prepared for children has higher claims than that now before us. If *complete* copies were ever republished in this country, they are certainly scarce, for those in use are imperfect, being generally a selection bound up with hymns by less gifted writers. The present edition is republished entire from the English copy, set forth by the Church of England's "Society for promoting Christian Knowledge." It also contains what are now too rarely to be met with the "Moral Songs," of the same author, the design of which he has thus stated:

"The sense and subjects might be borrowed plentifully from the *Proverbs of Solomon*, from all the common appearances of nature, from all the occurrences in civil life, both in city and country; (which would also afford matter for other divine Songs.) Here the language and measures should be easy, and flowing with cheerfulness, with or without the solemnities of religion, or the sacred names of God and holy things; that children might find delight and profit together.

"This would be one effectual way to deliver them from the temptations of loving or learning those idle, wanton, or profane songs, which give so early an ill taint to the fancy and memory, and become the seeds of future vices."

Statement of the case of Bishop Provoost with remarks on the resignation of diocesan jurisdiction, by Omicron.—We purpose to make a few remarks on the latter part of this pamphlet.

"An opinion or a measure of either house, not expressly concurred in by the other, is 'no law of the Church;' (Bishop Hobart as above,) and consequently, Bishop White says, 'although I was a party to that instrument, (speaking of the written opinion of the House of Bishops in the case of Bishop Provoost's resignation,) yet I cannot affirm, that the act of the Bishops, with the circumstances of there being no opposition on the part of the other house, rendered the measure a law of the Church.'"

This remark appears to us irrelevant. It is true there is no *law* of the Church respecting Episcopal resignations. But the question is whether there be any precedent? Now we say that the House of Bishops consented to the consecration of Bishop Moore with the *condition* that Bishop Provoost's resignation be not recognized. The house of delegates signed the testimonials for Bishop Moore not before but after they had been informed of this condition. Their consent therefore was also conditional. In the only case then in which the subject came before the General Convention, that body decided by *their proceeding* not to recognize an Episcopal resignation. It is true they may act differently when another case presents itself. But assuredly precedent is in favour of their refusing to recognize the validity of an Episcopal resignation. The proceedings prior and subsequent, of the New-York Convention are nothing to the purpose. Bishop Moore was consecrated conditionally, and so far as the General Convention was concerned Bishop Provoost still retained his Episcopal jurisdiction, and Bishop Moore was nothing more than an assistant Bishop.

But says our author, "With these facts on the subject of legislative authority in our Church, and with the above statement of the cases of Bishops Provoost and Moore before your readers, I presume they will at once see that the question, whether a Bishop can resign his jurisdiction, is not now open for debate among us. THE POINT HAS ALREADY BEEN SETTLED BY THE GENERAL CONVENTION."

"Settled" but how? Not definitely, for though a precedent may influence, it does not bind as a law. Is the decision (we do not call it a settling of the question) of the Convention for or against resignation? Certainly not in favour, for the consecrating parties (the Bishops) to guard against this supposition, declare the contrary. And the lower house sign the testimonial with this declaration of the Bishops before them evidently approving of it, for they whisper not a syllable of dissatisfaction. The judgment of the General Convention was against allowing of Episcopal resignation, and until that body announces a change of opinion, we maintain, the point has already been decided against the views of the pamphlet before us.

But we again quote, "Here then we have on the one hand, *the acts of the General Convention*, in favour of the proceedings of the Convention of New-York in the case of Bishop Provoost's resignation of jurisdiction, and the election of Dr. Moore to succeed him; and on the other, merely *the opinion of the House of Bishops*." This statement to be correct should read thus: "Here then we have, on the one hand the act (not acts) of the General Convention in favour of the proceedings of the Convention of New York so far as to consent to their having an additional Bishop and that Dr. Moore should be the person; but withholding their consent to Bishop Provoost's resignation, and to appointing Bishop Moore to the place of *principal* Bishop, and on the other hand, the *expressed* opinion of the House of Bishops, which is the implied opinion of the lower house also, they having asked for it, tacitly approved of it, and acted in the premises."

But, says our author, "The House of Clerical and Lay Deputies took no order upon it," (viz. the opinion of the House of Bishops.) Of course, it could not have been passed by them, nor authenticated by both Houses, agreeably to the requisitions of the Constitution."

To take order upon it was not necessary. It was quite sufficient to make a precedent, to act as they did. If they had formally resolved that the opinion was wise, it might still have been said, here is no law. Why they did not make a law is another question. They could not have made a stranger precedent.

Again our author recurs to his inaccurate statement:

"Though a Bishop may, without contravening any law of the Church resign his jurisdiction, and indeed, such a case, as we have seen, has occurred, and been sanctioned also by the acts of the General Convention;" &c.

Now we submit, has an Episcopal resignation been *sanctioned* by the General Convention? Where are the acts containing any such sanction? There are none such. And more, there is an act (that in Bishop Provoost's case sufficiently noticed above) in which such sanction is pointedly refused. The Bishops say we will not consent to the resignation. The other house say nothing, but they proceed to sign Bishop Moore's testimonial having before them the communication of the Bishops informing them, that he is to be consecrated an assistant Bishop, and that Bishop Provoost is to be considered as retaining his resignation.

But to take another view of the subject. Let us suppose that the lower house approve of a resignation, and sign the testimonials for a successor, what then? If the House of Bishops still hold that an Episcopal resignation is unlawful or inexpedient, of course they will not proceed to the consecration. In a case like this then, though "the opinion of the Bishops is not a law of the Church," it can virtually prevent the great evil of Episcopal resignations. Let it not be said this is attaching too much importance to the opinion of the House of Bishops, since as much weight belongs to that of the lower house, for they can withhold their consent if they are of opinion that "there is any impediment on account of which he ought not to be consecrated." If a resignation is invalid, there is no vacancy. If it be inexpedient there ought to be no vacancy. Here are cases of just impediment.

Theological Common Place Book.—We earnestly commend it (says the Banner of the Church,) to the use of all who are concerned with sacred science:—the advanced, that they may redeem some portion of the time already lost, the beginners that they may have less to lament as lost.—Its simple but ingenious plan cannot be better stated than in the PREFACE.

"It is a waste of time to copy passages from authors, whom we may consult when we please. What, then, is the use of a Common Place Book? Little or none for such a purpose. But if we may always *read* the passages we deem important, in a printed volume, as well as in our own hand-writing; can we always *find* just the passages we want? No, most truly, as many have experienced to their sorrow and vexation.—Now to aid one in finding such passages is the simple and benevolent design of the 'Theological Common Place Book.' Its chief use is to consist in its becoming a *general index* to the passages to which a Theologian may wish to preserve a clew. It is intended, not as a reservoir of mere extracts, but for a reservoir of references. Instead of making a reference on the blank leaves of a book, where it may be forgotten, or on loose scraps of paper, which may be misplaced or lost, with this volume at hand, one can place it, where it will be safely preserved and always tangible. So far, therefore, will this volume be from consuming time, that it will help greatly to economise it. No one can read, systematical-

ly and carefully, in a science of such wide extent and uncounted relations as Theology, and not accumulate references. How shall they be laid up, so as to be producible at a moment's warning, amid a rapid career of thought, and before the vigour gathered and concentrated for the sort of composition, shall (as matter much less ethereal is said to do,) make itself wings and fly away? To the faithful and devoted student, who knows the value of time and the 'weariness of the flesh' in hunting for authorities, this is a very practical and serious question. To such an one, this volume, it is thought, must supply an important deficiency in the apparatus for study, and it is hoped, will be found adequate to his wants.

'There are also one or two purposes, well worth consideration, which the use of this book may *indirectly* promote.—It may help a student gradually to systematize his acquirements. He cannot enter a reference under a particular head, without recording mentally the bearing and design of the subject which has suggested it, in connexion with some others, perhaps with many. The habit of observing relations and impressing them on the mind is invaluable. It is a tact to which philosophers have not unfrequently owed their eminence. The mere turning over the pages of an Index, and pausing here and there upon the titles which cover them, will not be without its advantage. It will teach a student that which in this era and country it is so necessary to perceive with clearness and feel with force—THE COMPREHENSIVENESS OF THEOLOGY. Young men are sometimes in a hurry to commence their professional labours. When 'the fit is on them,' let them resort to this long (and it might easily have been longer) Index, and ask themselves, first, how much they know, and next, how much they *ought* to know, concerning the subjects which its columns suggest."

OBITUARY NOTICES.

Died, on the 14th of March 1832, the Rev. SETH HART, late Rector of St. George's Church, Hempstead, Queen's County, New-York.

Died, on the 20th day of April 1832, JOHN PARKER, Sen. Esq.—The following extract of a sermon on the occasion is published at the request of several of his friends:

"The subject of these remarks was adorned by nature with a sound understanding, with a rich and fertile imagination, with a correct and discriminating judgment, with a temper sensitive but subdued, and with affections peculiarly benevolent and tender. Cultivated, and enriched as these endowments were, by a liberal education, and by the wisdom and grace which are from above, they united in forming him to much that is estimable and most excellent in man.

"In early life he felt a strong predilection for the ministry, and was only restrained from seeking it, by a too scrupulous construction of one of the declarations required from candidates. Theology however, was one of his favourite studies through life, and a short time before his death he put into my hands an interesting discourse, on the value and importance of public worship, written at the age of seventy, to express, it would seem the emotions of his own heart, at a time when he could no longer participate in its blessings, except occasionally.* As a professor of religion, his life was consistent and exemplary, and characterized in all his intercourse with the world, by a profound and unvarying humility. Not only was he humble as a sinner before God, ever acknowledging his own unworthiness and resting the hope of his salvation solely on the merits of the Lord Jesus; but humble before man, eagerly and cordially bestowing praise wherever praise was due, frequently lamenting his own imperfections, and cheerfully performing the lowest offices of kindness and love.

"Universal benevolence and great tenderness were also prominent features in the character of the deceased. These traits were remarkably conspicuous, in the office he held for many years, as a commissioner of the Orphan-House. The kindness which warmed his benevolent heart, not only beamed forth in his manly countenance on all occasions, and led him to many deeds of tenderness and charity; but here, in his intercourse with the little orphans, it was manifested in all his looks, words and actions, and prompted a thousand nameless expressions of it which diffused an air of peace and cheerfulness, over all in that asylum. To mankind in general, he was no less benevolent, and for several years back, when age and infirmity had incapacitated him for personal exertions, he has annually put at my disposal, a considerable sum for the relief of poverty and distress.

* The discourse alluded to, may be found on the first pages of this number

"As he glorified God in life by so many christian graces; so also, did he glorify God in his death. The nearer he arrived as the end of his days, the richer he grew in grace, till at the end he manifested a visible maturity for the services and rewards of God's everlasting kingdom. He had always while in health a constitutional repugnance to the grave; but on the first indications of his approaching dissolution this repugnance was conquered, and he yielded to the stroke with calmness and resignation. While the tear of penitence trickled down his aged countenance, in the review of his sins and infirmities, he reposed a firm and unshaken confidence in Jesus the Saviour of sinners, and cheerfully resigned his body to the dreary abode in which Jesus himself laid for the sake of sinners, looking beyond it with cheerful confidence to his fair inheritance in the skies. "Oh sir," said he, in a conversation on the glorious prospects which death presented to the Christian. "your language is strong, but it is no less true, and I feel it to be so." Indeed, my brethren, it was a delightful sight, to see this aged and exemplary christian, as he approached the margin of the river of death, bewailing his sins with godly sorrow, casting himself with unreserved faith in the arms of Jesus as his only refuge, throwing off the constitutional fear of dissolution, bowing with meek submission to the stroke of death, and amidst the severest sufferings pouring out the effusions of his benevolent and affectionate heart. "God bless you, in your person, in your family and in your ministry, were his last expressions to him who addresses you."

Let these reflections be a source of consolation to his surviving relatives and friends, and encourage them to imitate his christian graces. Let his surviving offspring especially strive to copy his excellent example. Never forsake your father's God, nor think lightly of that religion to which he cleaved in life and which supported him in death. Let his constant and devout attendance on public worship, his distinguished regard for the Lord's day, and his love and reverence for the sacred volume, live in your recollection. Recollect too, that death is inevitably certain, and that we know neither the day nor the hour of its approach, and watch and pray and strive, that you may be written in the book of remembrance, and be found amongst the true children of the Lord of Hosts, in that day when he maketh up his jewels.*

* The text on the occasion Mal. iii. 16, 17.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports having received \$50 from Mr. Wm. Aiken to constitute him a life member.

The Librarian acknowledges the following donations:—

By the Rev. Dr. Dalcho.—Account of the origin and formation of the City Mission Society. (pamphlet.) N. Y. 1831. The first Annual Report of the N. York City Mission Society, (pamphlet.) N. Y. 1832. The Holy Bible, with the Common Prayer and Psalms. small 8vo. Lond. 1632. Lay Baptism Invalid: An Essay to prove that such baptism is null and void, when administered in opposition to the Divine right of the Apostolical succession. By a Lay-Hand. 8vo. Lond. 1712.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New-York.—On Tuesday, April 19, 1832, in Christ Church, Rye, the Rev. William M. Carmichael, Deacon, was admitted to the Holy Order of Priests.

CALENDAR FOR JUNE.

- | | |
|--|--|
| 3. Sunday after Ascension. | male Bible Prayer Book and Tract Society. |
| 10. Whit Sunday. | 71. Trinity Sunday. |
| 11. Whit Monday. | 24 First Sunday after Trinity.—St. John the Baptist. |
| 12. Whit Tuesday.—General Meeting of the P. E. Sunday Schools at St. Michael's Church in the afternoon —Anniversary of the Episcopal Fe- | 29. St. Peter. |

Erratum —In the remarks accompanying our insertion in the April number, of the account of the religious meeting at St. Helena, page 103, sixth line from the bottom, for *Minister* read *Ministry*.